

Messianic Prophecies
in the
Old Testament
and
their
Fulfillment
in
the
New Testament

The Progressive Revelation of the Messiah

The Seed

- a. **(Gen 3:15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

The gospel and the whole history of redemption is implied in this one verse. There are two seeds: the election by grace which is implied in the promise of the One specific Seed. There is a remnant saved by grace and there will be conflict between the godly and the ungodly in every generation. The promise is that One would come who would crush the head of the serpent at the expense of His own life.

(Col 2:15 KJV) And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

What a marvelous triumph it is – through His death he destroyed him that had the power of death, that is, the devil (Heb 2:14).

- b. **(Gen 22:18 KJV) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.**

The idea of a seed contains the idea of its own death. In (John 12:24) Jesus said, "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain." This death of self is implied in the idea of seed. The seed hull falls away and roots go down and a stem and leaves go up. The point of a seed is to bear fruit. And it is impossible for a seed to bear fruit unless it dies.

- c. **(Gen 49:10) The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.**

The word Shiloh is a reference for the Seed. The name Shiloh is derived from a word which means "tranquility" as a noun, and to "rest, prosper, be quiet, be at ease." The reference in (Isa 8:6) highlights the tranquility and peace of the Holy One who was rejected by the people: "Inasmuch as these people refused the waters of Shiloah that flow softly, ..." Those who reject the easy yoke of the Lord will be forced to bear the yoke of their own guilt and that is a burden which will be borne for endless days.

- d. **(Deu 18:15, 18) (15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; ... (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.**

- i. (Jhn 1:45) Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
- ii. (Jhn 5:46) For had ye believed Moses, ye would have believed me: for he wrote of me.

- iii. (Jhn 6:14 KJV) Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.
- iv. (Act 3:22-24, 26) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. (23) And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. (24) "Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. ... (26) "To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."
- e. **(2 Sam 7:16) And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever.**

The angel said to Mary of the baby Jesus, (Luk 1:32-33) "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end."

The Messiah in the book of Job

- a. **(Job 9:33) Neither is there any daysman betwixt us, that might lay his hand upon us both.**

No doubt the spirit of CHRIST, which was in the early prophets, and taught them to speak by faith of the sufferings of CHRIST, and the glory that should follow, (1 Peter 1:11) taught also holy men of old to be looking for the same precious Mediator, this Almighty Daysman, the Promised Seed, the Messiah. The words "to lay hands on both" means to have both natures: he must have a human nature in order to stand in the place of a people to God. He must be of the same nature as the people to represent them in order to satisfy God for the sin of any. And in order to bear such an infinite burden, each sin demands the same, He must be an infinite Person. And so the Personhood must be in the divine nature. He must be infinite and eternal Son to lay His hand upon the infinite eternal God and Father. That is, the Seed must have both natures in order to bind up the deadly breach which sin had made. The breach is infinite – no created being can lay His hand on the infinite, eternal God. However much Job understood, and this is evidence of Job's lively faith in the coming Messiah.

- b. **(Job 16:21) O that one might plead for a man with God, as a man pleadeth for his neighbour!**

Here is the idea of Christ our Advocate.

1. (1 John 2:1) My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.
 2. (Rom 8:34) Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.
 3. (1 Tim 2:5) For there is one God and one Mediator between God and men, the Man Christ Jesus,
 4. (Heb 7:25) Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.
 5. (Heb 9:24) For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;
- c. (Job 19:25) For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:**

The idea in "redeemer" with Job is vindicator, one who will redress all wrongs. In Job's mind, the promise of the One who would suffer His heel to be bruised in order to bruise the serpent's head, must have been his main source. He knew Him to be alive and yet still to come as a man.

His standing upon the earth includes the idea of his being born into the human race, for he is to be the Seed of the Woman, to crush the serpent's head.

- d. (Job 33:23-24) If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.**

The word used here for "ransom" is first used in Genesis of the pitch covering the ark, to keep water from coming through the wooden seams. This covers over and began to be used for the means used to get deliverance from bondage. "If there be laid on him **a sum of money**, then he shall give for the ransom of his life" (Exodus 21:30)

The only ransom for a human soul is another human soul. The only One who could bear the infinite penalty for sin must Himself be infinite and eternal.

This is Job's view of the promised Messiah Himself suffering His heel to be bruised in order to crush the serpent's head; that is, to give his life a ransom for many in order to redeem our lives from going down to the pit of everlasting burnings.

In the Messianic Psalms

As Reigning, Conquering Priest-King as Son

- 1. (Psa 2:2,6-7) The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, [...] Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.**

Here both Father and Son are mentioned. The Father is called by the covenantal name, YHWH. The Hebrew word translated *anointed* is MASHIACH which is the Hebrew word Messiah. That is, Messiah means “the anointed” and means the same as “Christ.” Compare John 1:41 where we read,

(John 1:41) He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

(John 4:25 KJV) The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

These verses set forth the eternal nature of the Son because there is no day within time when it makes sense to say “this day have I begotten thee,” though many have tried to find such a day. There are some who try to make it the incarnation but that ignores the many verses which affirm that the Father sent the Son into the world, e.g.

(John 3:16 KJV) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(1 John 4:9 KJV) In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

If God sent His only-begotten Son into the world, then the Son could not have been begotten the day of the incarnation.

On the other hand, many have attempted to make the resurrection the day when the Son was begotten on the basis of Acts 13:33 which says that

(Acts 13:33) God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

However, we must not read this in a way that contradicts the rest of Scripture. The resurrection of Christ from the dead was not the day on which he was begotten but the day which confirmed that He is the eternally-begotten of the Father, the Messiah, about whom it was prophesied that these things would take place. We interpret the less clear passages by the more clear passages such as Rom 1:4, which says,

(Rom 1:4) And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

All these attempts to find a particular day in time in which the Son could be said to have been begotten are failures. The Son was the Son before He was sent and so we can only understand the “day” of Psalm

2:7 as the eternal day. Eternity is not like an endless succession of days or endless time but is rather outside and apart from time. Eternity is timelessness – one day is as a thousand years and a thousand years as one day. The eternal generation of the Son implies that there was never a time when the Son was not begotten.

- 2. (Psa 72:1-2, 17) Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. [...]His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.**

The entire psalm is evidently Messianic. Though the preface says, "A Psalm for Solomon," the language is too highly exalted to be read of Solomon. It contemplates the exalted Messiah whose name is above all names, that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; (Phil 2:10).

(Luk 1:31-33) And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

This Psalm references the promise of the Seed – in Him will all the nations of the world be blessed.

As Rejected and Betrayed

- 1. (Psa 69:4 KJV) They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.**
- 2. (Psa 118:22 KJV) The stone which the builders refused is become the head stone of the corner.**
- 3. (Psa 41:9 KJV) Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.**
- 4. (Psa 55:12-14) For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company.**
- 5. (Psa 22:1) My God, My God, why have You forsaken Me?**

Isaiah the prophet prophesied of the Messiah a few hundred years later that He would be "despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Is 53:3). In the above ordering of the Messianic references, there is an evident progression in the severity of the rejection. The completeness of the rejection is expressed throughout the NT.

(John 1:11) He came unto his own, and his own received him not.

(John 7:5) For neither did his brethren believe in him.

Zechariah would later prophesy of the Messiah: “smite the shepherd, and the sheep shall be scattered” (Zech 13:7) and we read of the fulfillment of this in the gospels: “Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered” (Mar 14:27) and shortly thereafter we read “And they all forsook him, and fled” (Mark 14:50).

In Psalm 118, the Messiah is likened to the great foundation stone of the temple of God but that the builders would reject the stone. This was fulfilled in the rejection of Christ by the leaders of the Jewish people.

(Act 4:10-11) Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.

But what the leaders and the people rejected is what God has chosen and is precious. (1 Cor 3:11) For other foundation can no man lay than that is laid, which is Jesus Christ.

(1Pe 2:6-7 KJV) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

And then in poignant words, these Messianic verses in the Psalms lament the betrayal by the man in the inner circle. This is obviously about Judas, whom we know betrayed the Lord. We don't read much about the anguish it caused in the NT but the OT language is enough for us to grasp and understand that this was a more painful rejection than that of the Pharisees for the Lord. And yet he knew all along who it was who would betray Him and just how it would happen. Yet he is touched with a feeling of our infirmities and the betrayal hurt the Lord.

And then, finally, there is the cry of despair for being forsaken by His Father. This is nothing less than the heart-wrenching cry of becoming the object of the Father's wrath. The Son, who knew no sin, was made sin for us (2 Cor 5:21) and, as Habakkuk wrote of God, “*Thou art of purer eyes than to behold evil, and canst not look on iniquity*” (Hab 1:13) and so the Father hid His face from His own Son for a short time. The perfect and blessed fellowship that He knew with His Father was severed and the Messiah suffered the infinite loss and the infinite agony of being rejected by His Father, all while under the most extreme physical and spiritual agony.

As Crucified, Sin-bearing, Dead, Buried and Resurrected

1. **(Psa 22:6, 14-16, 18) But I am a worm, and no man; a reproach of men, and despised of the people. ... (14) I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. (15) My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. (16) For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.**

- (17) I may tell all my bones: they look *and* stare upon me. (18) They part my garments among them, and cast lots upon my vesture.**
- 2. (Psa 40:12) For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.**
 - 3. (Psa 69:21) They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.**
 - 4. (Psa 16:10) But thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.**

The prophecies in these Psalms relate to the crucifixion, the burial and resurrection of the Messiah. Note that in Ps 22:16 it says, “they pierced my hands and feet.” The word for “pierced” means to “dig through” and this unusual use of the language points to a form of death which was not practiced at the time David. Deut 21:22-23 refer to being hung on a tree, which Paul quotes in Gal. 3:13, “cursed is everyone that hangeth on a tree” to show that “Christ hath redeemed us from the curse of the law, being made a curse for us.” Crucifixion is excruciating (note the word) and often leads to death by heart failure, as is mentioned in the Psalm: “my heart is like wax; it is melted in the midst of my bowels” (Psalm 22:14). Psalm 40:12 also says, “my heart faileth me” because of the innumerable sins laid to the account of the Messiah.

They part my garments among them and cast lots for my vesture is an amazing prophecy that was precisely fulfilled –

(Jhn 19:23-24) Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

And Psalm 22:15 and Psalm 69:21 mentions the thirst of the Messiah on the cross and that he would be given vinegar to drink. This was precisely fulfilled as well.

(Jhn 19:28-29) After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

Finally, it is clear that the Messiah died. Psalm 22:15 “thou hast brought me into the dust of death” and is made clear in Isaiah 53,

(Isa 53:12 KJV) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

The implications of Psalm 16:10, “thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption” are that His soul would endure the torments of hell and that his body would be liable to corruption which requires death. However, the fact that his body would not see corruption

makes it clear that he would be raised from the dead. Otherwise, after the third day the body begins to decompose and suffer corruption.

Peter references this verse in his Pentecost sermon and argues that it cannot be applied to David who died and has remained dead to this day. Therefore the verses must be taken with reference to the Messiah who died and was raised from the dead on the third day.

(Act 2:29-30 KJV) Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

David was a prophet and so he prophesied as he was carried along by the Holy Spirit. The raising up of the Messiah was not restricted merely to His resurrection from the dead but, as Peter said, He was raised up to sit on His throne.

The Ascension and the Session at the Right Hand

- 1. (Psa 68:18 KJV) Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.**

This verse cannot reasonably be applied to King David and so we must interpret with reference to the ascension of the Messiah. The NT reveals that the Messiah was not only raised from the dead but ascended to sit at the right hand of the Father. The Lord Himself spoke of His ascension when he confessed that He was the Messiah. The high priest asked, "Art thou the Christ, the Son of the Blessed?" And Jesus said, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mark 14:61-62). And we all know that the ascension did take place. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. (Act 1:9)

Paul references this verse in Ephesians 4,

(Eph 4:8-10 KJV) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Please note that Paul changes the original from "he received gifts for men" to "he gave gifts to men." This brings to our attention the covenantal nature of the Messiah's work – He did not fulfill all these things for His own sake but rather vicariously, for the sake and in the place of His people. And so, there is no real difference between His receiving gifts for men and giving gifts to men. Those who are in union with Him receive the gifts which He receives. This is the covenantal context of all the work of the Messiah – those who are in union with Him are counted as having been crucified with Him and as having lived a perfectly righteous life, and are also viewed as being seated with Him in heavenly places (Eph 2:6).

(Act 2:33-34 KJV) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand

The Son's perfect fulfillment of the conditions of the covenant merit for Him the blessing of the covenant, which is the blessed Holy Spirit – and that, as Peter said, He shed forth and gave to the church, which is His own body – marvelous to conceive of the union of Christ with His people.

- 2. (Psalm 110:1,4) The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. ... (4) The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.**

The LORD is the covenantal name, YHWH, and the reference to “my Lord” was spoken by David. He is the one who reports that “the LORD said unto my Lord” and so “my Lord” obviously cannot refer to David. And who would King David refer to as “my Lord” other than God? This is the Messiah.

Psalm 110:1 is the most quoted of all OT verses in the NT. The Messiah himself quoted it to confound the scribes and the Pharisees in Matthew 22, where he said,

(Mat 22:42-45 KJV) What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in the spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

After this, the enemies of the Lord did not dare to ask Him any more questions because they were utterly confounded.

This Psalm provides a dual view of the Messiah so that we can see that He is both King and Priest seated on the throne. This is a marvelous revelation since none of the kings of Israel was also a priest. David himself was not a priest, but the Messiah was necessarily prophet, priest and king. Zechariah picked up this theme and developed it about 500 years later. He wrote, “He shall be a priest on His throne, and the counsel of peace shall be between them both” (Zech 6:13).

As Bridegroom

- 1. (Psa 45:6,10-11 KJV) Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. ... (10) Harken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; (11) So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. ... (13) The king's daughter is all glorious within: her clothing is of wrought gold. (14) She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. (15) With gladness and rejoicing shall they be brought: they shall enter into the king's palace.**

This Psalm is sung of the marriage of the great King to his bride. Verse 6 is quoted in Hebrews 1:8 and applies it directly to the Son But there are some unusual things – the bride is called the King's daughter.

The Messiah's purpose was to redeem His people from their sins. His people are properly called His child since we are adopted into the family of God by means of union with Christ.

(Mar 2:19-20 KJV) And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Behold the Messiah as Bridegroom – but where is the bride? There is no mention of a Bride in the passage, and so where is the Bride? Edward Pearse wrote, "tis answered: Christ has a two-fold spouse, our nature and the persons of believers, both of which may be intended here, though the first chiefly and principally. And so, by the marriage here we are to understand the marriage of the Person of the Son of God and our nature. [...] And indeed, unless our nature had been first married to Him in the one, our persons could never possibly have been married to Him in the other; for, pray observe that the glory of the eternal Son is too bright and the distance too great for us to come to Him, and be made one with Him in a marriage relation.

In Ephesians 5, Paul compares the marriage relation of men and women with Christ and the Church. And in v. 32 he wrote, "This is a great mystery: but I speak concerning Christ and the church." And this is a great mystery! The Messiah set about to secure a Bride for himself and the first union that needed to be made up was between the Son of God and a human nature. He was joined to a human nature and in that nature lived a sinless life and was crucified, died, was buried, rose again and ascended to the right hand of God – and in doing this wrought a perfect redemption for His people.

Those who would be joined to Him in His human nature are the Church – they are His children and also His Bride. By the union that we have with Him we are adopted as children of God and we are also constituted as His Bride.

The nature of the marriage to be made up is divided into two parts. In Jewish custom, there are the two parts to a marriage roughly equivalent to our betrothal and the marriage proper. What we read about in the gospels is the marriage of the Son to a human nature and the betrothal of the Son to the Church. In Jewish custom, following the formal betrothal, the bridegroom would go back to his parents house in order to prepare a place for his future wife. And this is the pattern that we see in the gospels. Christ came the first time and espoused the Church to Himself and then ascended to the right hand of God.

(John 14:2-3 KJV) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

This is the blessed hope of the Christian who eagerly awaits for the consummation of the marriage.

(Rev 19:7-8 KJV) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

This is the fulfillment of Psalm 45 – the marriage of the Messiah to the people that He redeemed for Himself. This is the work of the Messiah – to redeem a people for Himself, that would be joined to Him for all eternity. We are already joined to Him in the Holy Spirit but await the final consummation.